MAX KING & GUS NICHOLS

THE DEBATE

Fulfiled Prophecy vs Future Eschatology

Warren, Ohio — July 17~20, 1973

Prepared by David Clarke

THE MAX KING – GUS NICHOLS DEBATE

Fulfilled Prophecy vs Future Eschatology

Held at Warren, Ohio July 17–20, 1973

Max R. King Gus Nichols

Edited and Prepared for Publication by David Clarke

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This edition has been carefully edited and reformatted for clarity, readability, and publication, while preserving the original arguments, tone, and doctrinal positions of the speakers.

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EDITOR'S NOTE

This volume presents a historic theological debate held in Warren, Ohio, in July 1973, between Max R. King and Gus Nichols on the subject of biblical prophecy and its fulfilment.

The original material was prepared in transcript form and has been widely circulated in printed and recorded formats. In preparing this edition, care has been taken to preserve:

- the original arguments
- the theological positions
- and the tone of the speakers

At the same time, the text has been:

- reformatted for clarity
- structured for readability
- and organised into a consistent debate format

Paragraphing has been improved, minor grammatical irregularities have been corrected, and headings have been introduced to assist the reader in following the flow of argument. No changes have been made that alter the meaning, doctrine, or intent of either speaker. This edition is therefore not a reinterpretation, but a **faithful presentation of the debate in a clearer and more accessible form**.

PREFACE

The debate recorded in this volume addresses one of the most significant and enduring questions in Christian theology:

Have the prophecies of Scripture already been fulfilled, or do they yet await fulfilment?

At the centre of this discussion lies the doctrine commonly known as *preterism*, particularly the view that the major prophetic events of

the New Testament — including:

- the coming of Christ
- the resurrection of the dead
- the judgmentand the end of the age
- were fulfilled in connection with the destruction of Jerusalem in A. D. 70.

Max King affirms this position, arguing that the time statements of Scripture demand fulfilment within the first-century context. Gus Nichols opposes this view, maintaining that these events are yet future, and that the Scriptures clearly teach a final, universal resurrection and judgment.

- **The Importance of This Debate**

- **This is not a peripheral matter.**

It touches upon:

- the nature of Christ's return
- the hope of the resurrection
- the meaning of judgment
- and the interpretation of prophetic Scripture

The implications are profound, affecting both doctrinal understanding and the practical hope of the Christian faith.

- **A Debate of Substance**

This debate is marked by: careful appeal to Scripture sustained argument and a respectful yet direct exchange of opposing view.

Both speakers demonstrate a commitment to: examining the Word of God and defending their convictions from Scripture

- **How to Read This Book**

The reader is encouraged to approach this work:

- With an open Bible with careful attention and with a willingness to weigh each argument
- Each speech builds upon the last, and the discussion unfolds progressively over four evenings. The structure of the debate has been preserved, allowing the reader to follow:
- the development of each argument
- the responses offered
- and the points of contention

- **Final Word**

It is the hope of the editor that this volume will serve:

- as a resource for study
- as a guide for careful interpretation
- and as an encouragement to examine the Scriptures diligently

"Prove all things; hold fast that which is good."
(1 Thessalonians 5:21,)

SPEAKER BIOGRAPHIES

- **Max R. King**

Max R. King was an American biblical teacher and author, best known for his development and advocacy of what is commonly called the **fulfilled (or covenantal) view of prophecy**, often associated with preterism.

King's teaching emphasised:

- the importance of **time statements in Scripture**

- the **covenantal transition** from the Old Testament system to the New
- and the interpretation of prophetic language within its **first-century context**

He argued that key New Testament prophecies — including:

- the coming of Christ
- the resurrection
- the judgment
- and the end of the age
- were fulfilled in connection with the destruction of Jerusalem in A. D. 70. King's work
- has been influential in shaping modern discussions on realised eschatology and continues to be studied and debated within theological circles.

Gus Nichols

Gus Nichols (1892–1975) was a respected preacher, debater, and teacher associated with the **Churches of Christ** in the United States.

He was widely known for:

- his clear and methodical teaching of Scripture
- his strong defence of what he understood to be **historic New Testament Christianity**
- and his participation in numerous public debates on doctrinal issues
- Nichols held firmly to the view that:
- the second coming of Christ is still future
- the resurrection of the dead will be **literal and universal**
- the judgment will involve **all mankind** and the end of the world remains yet to come
- Throughout his ministry, he was recognised for his commitment to Scripture, his disciplined reasoning, and his willingness to publicly defend his convictions

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First Affirmative — First Night

Brother Waller, Brother Nichols, brethren and friends:

I appreciate the privilege and the responsibility that is mine this evening. It is always a privilege to engage in an open discussion of the Word of God. Yet with that privilege comes a solemn responsibility.

It shall be our aim, both tonight and throughout this discussion, to make **truth** the chief objective of our time together.

We are not here to win a debate.

We are here: to discuss the truth, to learn the truth, and to grow in our appreciation of it. Neither are we here to exalt one another, nor to degrade one another. Rather, we are here to honour Jesus Christ — who is the source of our life, and the sum and substance of all truth. It is my sincere prayer that every participant in this discussion — whether speaker or listener — will approach this study: with an open mind,with fairness, and in the spirit of Christ.

The Scope of the Proposition

We have before us a broad and weighty proposition. There is much scriptural ground to cover, and therefore I shall not spend undue time on introductory remarks.

However, I would like to extend a sincere welcome to my opponent, Brother Gus Nichols of Jasper, Alabama, along with his moderator and son, Brother Flavil Nichols.

I appreciate the concern that Brother Nichols has shown regarding the matters in which we differ. He has not only expressed disagreement, but has also agreed to meet in open discussion — and that, I believe, is the proper Christian course.

For it is one thing to differ.

It is another thing entirely to **examine those differences in the light**

of God's Word.

The Proposition Stated

The proposition we affirm is as follows:

"The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in A. D. 70."

This proposition involves several major elements:

- The second coming of Christ
- The establishment of the kingdom
- The resurrection of the dead
- The day of judgment
- The end of the world
- We affirm that these are **not separate, distant events**, but are **fulfilled realities**, culminating in the destruction of Jerusalem in A. D. 70.

Method of Approach

In presenting this affirmative, we shall proceed:

- by appealing to the Scriptures, by examining the time statements within those Scriptures, and by demonstrating that these events were said to be:
- "at hand,""shortly to come to pass,"and belonging to that generation. Our task is not to impose a theory upon the Bible. Our task is to allow the Bible to speak — and to accept what it says.

Spirit of the Discussion

Let me emphasise again:

We are not here in a spirit of contention.

We are here in a spirit of **inquiry and conviction**.

If we differ, let us differ honestly. If we examine, let us examine carefully. And if we conclude, let us conclude only upon the authority of Scripture.

(Time called.)

- **NICHOLS**

First Negative — First Night

Brethren Moderators, Ladies and Gentlemen, and especially my distinguished brother and opponent:

I believe he has given a very fine introduction to our study this evening, and to those that will follow. I heartily endorse both his spirit and his approach. What he has said regarding the nature of this discussion is most fitting.

We are here:

- to study the Bible,and to learn the Word of God more perfectly.

A Warning from Scripture

The apostle Peter warns us that:

- "Scoffers will come… saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." *(2 Peter 3:3–4,)*

  He further explains that in Paul's writings:

- there are "some things hard to be understood, which they that are unlearned and unstable wrest… unto their own destruction." *(2 Peter 3:16,)*

  The word *"wrest"* means to twist or distort.

Peter is speaking of **end-time matters — eschatology** — and he warns that those who mishandle such Scriptures do so to their own destruction.

The Central Problem

I now call attention to a serious difficulty.

My opponent teaches that the book of Revelation was written around A. D. 68, and that within just two years — by A. D. 70 — the following occurred:

- The coming of Christ
- The resurrection
- The judgment
- The end of the world
- But this position ignores a clear statement of Scripture.

The Thousand Years (Revelation 20)

In Revelation 20, we are told:

- Satan is bound **a thousand years**
- The saints reign **a thousand years**

After that:Satan is loosedJudgment occursThe end comesIf Revelation was written in A. D. 68, then: How can a **thousand years** fit into **two years**?

The Sequence Cannot Be Compressed

John writes:

"And I saw an angel… having the key of the bottomless pit… and bound him a thousand years." *(Revelation 20)*

He continues:

- Satan is shut up until the thousand years are fulfilled
- After that, he is loosed for a "little season"
- This alone establishes: A time period far exceeding two years.

The First Resurrection

John further says:

"They lived and reigned with Christ a thousand years… This is the first resurrection."

And:

- The rest of the dead do not live again
- Until the thousand years are finished

The Final Judgment

After this, we are shown:

- Satan loosed
- Nations deceived
- Final destruction
- Then:"I saw a great white throne… and the dead… stand before God."

Here we have:

- The resurrection
- The judgment
- The final condemnation

Has This Already Happened?

My opponent says all this occurred nearly two thousand years ago.

But consider:

- The devil has not yet been cast into the lake of fire

- Evil is still active in the world
- If this judgment is already past, then:
- Why is the world as it is?

"Take a look around," and you will see that these things are not yet fulfilled.

The Time Problem Exposed

At minimum, the text demands:

- One thousand years
- Plus a "little season"
- And if the reign and binding are not simultaneous: Possibly **two thousand years or more**

Yet my opponent compresses all of this into:

Two years

I ask him plainly:

How can this be done — and still honour the Scriptures?

A Serious Doctrinal Concern

- **I appreciate my opponent as a man.**

But I do not accept his doctrine.

I believe it to be a grave error — indeed, a dangerous one.

For if all prophecy was fulfilled nearly two thousand years ago, then:

- God has done nothing sinceChrist has no future comingThere is no future judgmentThis reduces God, in effect, to a "has been."

The Scope of the Proposition

The proposition affirms that in A. D. 70:

Christ cameThe kingdom was establishedThe dead were raisedThe judgment occurredThe world endedYet Scripture itself speaks of events extending far beyond that time.

Is There Any Prophecy Left?

I ask:

Is there **any prophecy at all** in the Bible that remains unfulfilled?

If everything ended in A. D. 70:

Then nothing in Scripture applies to us today

The Problem of Application

Consider:

"He that believeth and is baptized shall be saved." *(Mark 16:16,)*

If all prophecy ended in A. D. 70:

Does this promise apply to us?

Or was it exhausted before we were even born?

Heaven and Earth

Jesus said:

"Heaven and earth shall pass away, but my words shall not pass away." *(Matthew 5:17–18,)*

If heaven and earth passed away in A. D. 70:

Then His word should have passed away also.

But it has not.

Therefore:

Heaven and earth have not passed away.

The Judgment Yet to Come

Jesus declared:

"The word… shall judge him in the last day." *(John 12:48,)*

Yet my opponent says:

We were judged before we were born.

This contradicts the plain teaching of Scripture.

The Kingdom — Already Established

Now let us be clear:

The kingdom **has come**.

Scripture shows:

It was "at hand" during Christ's ministryIt came with power at Pentecost"He hath translated us into the kingdom". *(Colossians 1:13,)*

So yes — the kingdom is present.

But:

The resurrection and judgment are not yet fulfilled.

The Final Point

John states plainly:

The resurrection comesAt the coming of the LordAfter the thousand yearsTherefore: These events cannot be placed in A. D. 70.

Conclusion

The Scriptures declare:

"Earnestly contend for the faith once delivered unto the saints." *(Jude 3,)*

And:

"I am set for the defence of the gospel." *(Philippians 1:17,)*

That is what I intend to do.

Moderator: Time.

Thank you very much, and may God bless us all.

- **KING**

Second Affirmative — First Night (Continued)

Challenging the Literal Framework

My brother has assumed that the "thousand years" of Revelation 20 must be taken as a literal and fixed period of time.

But I must press the question again:

On what basis is that assumption made?

The book of Revelation is filled with:

- signs
- symbols

- figurative language

If we are to interpret one element literally, we must be prepared to do the same with all. Otherwise, we introduce inconsistency into the interpretation.

The Nature of Apocalyptic Language

The language of Revelation is not plain historical narrative.

It is **apocalyptic** — a form of writing that communicates truth through imagery, symbolism, and vision.

We read of:

- dragons
- beasts
- chains
- keys
- thrones

Are we to understand all of these in a literal, physical sense? If not, then why isolate the number "one thousand" and insist upon its literalness?

The Question of the First Resurrection

My brother also refers to the "first resurrection."

But again, we must ask:

What kind of resurrection is under consideration?

Is it:

physical?spiritual?covenantal?Until that is established, the argument remains incomplete.

Time Statements in Scripture

Now I wish to return to what I consider to be the controlling factor in this discussion:

The time statements given in Scripture.

The Bible repeatedly declares that these events were:

“at hand”“shortly to come to pass”“near”These expressions are not vague. They are definite.

The Urgency of Fulfilment

If the Spirit declares that something is:

“shortly to come to pass”

Then we must not extend it:

hundreds of yearsor thousands of yearsbeyond the time indicatedTo do so would be to **nullify the meaning of the language itself**.

The Consistency of Scripture

My brother has taken one passage — Revelation 20 — and built an argument upon a literal reading of one element within it.

But we must interpret Scripture:

in harmony with itself

Not by isolating one passage and allowing it to override the clear and repeated time statements found elsewhere.

The Burden of Interpretation

If it is claimed that:

the “thousand years” is literaland extends far beyond the apostolic ageThen it must be explained: Why the inspired writers consistently

spoke of fulfilment as imminent.

The Central Question

So the issue before us is not merely:

- how long is the "thousand years"?

But rather:

- How are we to understand prophetic language?
- If we misunderstand the nature of that language:
- We will misunderstand the timing of its fulfilment.

Returning to the Affirmative

We affirm that:

- the coming of Christthe judgment
- the resurrection
- the end of the age
- were all connected with the fulfilment of God's redemptive purpose within the time frame declared in Scripture. That time frame was not indefinite. It was near.

Final Appeal

Therefore, I urge my brother:

- not to assume what must first be proven
- not to isolate symbolic language and treat it as literal time
- but to consider the full weight of Scriptural testimony

Conclusion

Until it is shown:

- that the “thousand years” must be literal
- and that it overrides the clear time statements of Scripture
- It cannot stand as a valid objection to the affirmative.

(Time called.)

- **NICHOLS**

Second Negative — First Night

Brethren, Moderators, Ladies and Gentlemen:

I rise again to continue the negative of this proposition, and to reply to the statements made by my brother in his second affirmative.

The Core Issue Remains

My brother has spent considerable time attempting to show that the “thousand years” of Revelation 20 may not be literal.

But I must insist:

The difficulty is still there.

Whether he calls it symbolic or literal, the passage still presents:

- a sequencean orderand a duration
- that cannot be compressed into two years.

The Question of Sequence

Let us not overlook what the text actually says.

In Revelation 20, we are given a clear order:

- Satan is bound
- The saints reign

- A thousand years pass
- Satan is loosed
- Judgment follows
- The end comes That sequence stands.

Even if one were to argue symbolism:

The order of events is still preserved.

Symbolism Does Not Remove Time

My brother suggests that because the language is symbolic, the time element may be dismissed.

But that will not do.

Symbolic language still conveys:

realitysequenceand meaningIf the “thousand years” is symbolic, then: What does it symbolise?

It cannot simply be reduced to nothing.

The Burden of Explanation

My brother has questioned:

- the drag
- on the chain
- the key
- But those questions do not remove the difficulty. The issue is not whether every element is literal. The issue is whether the passage teaches a period of duration before the end.

  And it clearly does.

The First Resurrection Still Stands

We are told plainly:

"This is the first resurrection."

And that:

- the rest of the dead do not live again
- until the thousand years are finished
- This establishes:
- A separation between two resurrections.

The Problem with A. D. 70

My brother places:

- the resurrection
- the judgment
- the end
- all within A. D. 70. But Revelation 20 places these events:
- After the thousand years.

This contradiction has not been resolved.

Time Statements vs Reality

We hear much about expressions such as:

- "at hand"
- "shortly to come to pass"
- But these must be understood correctly.
- They do not mean:
- That every detail must be fulfilled immediately.

There are things that began in that period:

But extend far beyond it.

The Danger of Overextension

If every time statement is forced into A. D. 70, then:

- the resurrection is past
- the judgment is past
- the end is past
- And we are left with:
- no future hope.

The Present World Testifies Otherwise

Let us consider plainly:

- Death still exists
- Sin still exists
- Evil still operates
- If the judgment has already occurred:
- Why do these things remain?

The Nature of the Resurrection

The Scriptures describe:

- the dead rising
- the sea giving up the dead
- all standing before God
- This is not:
- a hidden or symbolic event only

It is a universal and final event.

The Consistency of Scripture

My brother appeals to time statements.

I appeal to:

- the total teaching of Scripture

We must not:

- isolate one set of versesand use them to overturn others

The Affirmative Still Unproven

The proposition claims that all these things occurred in A. D. 70.

Yet:

- Revelation 20 contradicts that timing
- The present world contradicts that claim
- The nature of the events contradicts that conclusion

A Direct Challenge

I again ask my brother:

How can you place:

- a thousand years
- a loosing of Satana final judgment
- into a two-year period— and still say you are following the Bible?

Conclusion

We are not dealing with speculation.

We are dealing with:

- the plain teaching of Scripture.

- Until the affirmative can:
- reconcile Revelation 20
- explain the thousand years
- and account for the present condition of the world the proposition cannot stand.

Moderator: Time.

Thank you.

- **KING**

Third Affirmative — First Night

Brethren, friends, and my respected opponent:

In this third affirmative, I wish to continue addressing the arguments presented by my brother, and to further clarify the position we are affirming.

Returning to the Real Issue

Much emphasis has been placed upon the "thousand years" of Revelation 20.

But I must again point out:

- The issue is not simply the number.

The issue is:

- How the language of prophecy is to be understood.

The Misuse of Revelation 20

My brother continues to press Revelation 20 as though it were a plain chronological outline of future events.

But the book of Revelation is not written in that manner.

It is:

- symbolic
- visionary
- apocalyptic

To take one element from such a passage and insist upon a rigid, literal timeline is to misunderstand the nature of the text itself.

The Question of Consistency (Revisited)

Let me ask again:

- If the "thousand years" is literal, then—
- Is Satan literally bound with a chain?
- Is the key literal?
- Is the pit literal?

If these are symbolic:

- Why is the number treated differently?

The Nature of the Reign

We are told that the saints:

> "lived and reigned with Christ a thousand years."

But we must ask:

What kind of reign is this?

Is it:

- earthly?
- physical?

- political?
- Or is it: spiritual and covenantal?

The Present Reign of Christ

The Scriptures teach plainly that Christ is already reigning.

He is:

- seated at the right hand of God
- reigning over His kingdom
- exercising authority now
- This reign is not postponed to a future age. It is a present reality.

The First Resurrection Reconsidered

My brother insists upon a literal, physical resurrection in this passage.

But we must consider:

whether the "first resurrection" refers to something else.

Throughout Scripture, resurrection language is used:

- figuratively
- spiritually
- covenantally
- It is not always physical in nature.

Time Statements Still Stand

Once again, I return to what I consider decisive:

- the time statements of Scripture.
- The inspired writers declared:
- "The time is at hand"

- "These things must shortly come to pass"
- These are not indefinite expressions. They are specific.

The Problem with Delay

If these events are pushed:

- hundreds
- or thousands of years
- into the future—then the language of Scripture is emptied of its meaning.

The Harmony of Scripture

My brother builds his case upon one chapter.

But we must interpret:

Revelation in light of the whole Bible

Not the Bible in light of one symbolic passage.

The Fulfilment Framework

We affirm that:

- the coming of Christ
- the judgmentthe resurrection
- the end of the age were all part of a redemptive transition:
- from the old covenant to the new

This transition reached its climax:

- in the destruction of Jerusalem in A. D. 70.

The Meaning of "End"

The "end" under consideration is not:

- the end of the physical universe

  But:

- the end of an age the end of a covenant system

Addressing the Present World

My brother asks:

- Why does evil still exist?

  But this question assumes:

- that the judgment must remove all evil from the world immediately.

  That assumption has not been proven.

The Nature of Judgment

Judgment in Scripture is often:

- covenantal
- historical
- directed toward a specific people or system
- The judgment associated with A. D. 70: was the judgment upon the Jewish age.

Final Appeal

Therefore, I urge:

- that we do not impose literal frameworks on symbolic textsthat we respect the time statements given by inspirationand that we interpret Scripture consistently

Conclusion

Until it is demonstrated:

- that Revelation 20 must be literal in all its elements
- and that it overrides the clear time indicators of Scripture it cannot be used to deny the affirmative.

Moderator: Time.

NICHOLS

Third Negative — First Night

Moderators, my honourable opponent, ladies and gentlemen:

I now rise to present the final negative speech for this evening.

And I shall endeavour to make the most of the time remaining.

The Issue Still Unresolved

My brother has continued to argue that the language of Revelation is symbolic, and therefore the "thousand years" need not be taken literally.

But I must insist:

The difficulty has not been removed.

Whether symbolic or literal, the passage still teaches:

a sequencea durationand events that follow one anotherThese cannot be compressed into the narrow space of two years.

The Burden of the Affirmative

Let us remember:

The burden of proof rests upon the affirmative.

My brother has undertaken to prove that:

Christ camethe dead were raisedthe judgment occurredthe world endedall in A. D. 70. Yet he has not shown how Revelation 20 can be

reconciled with that claim.

The Thousand Years Still Stand

The text declares:

- Satan is bound for a thousand years
- The saints reign for a thousand years
- After that, Satan is loosed This is not vague language.

It is definite.

Symbolism Does Not Eliminate Reality

My brother suggests that because the language is symbolic, the time element may be dismissed.

But that is not a sound principle of interpretation.

Symbolism does not destroy meaning.

It conveys meaning.

If the "thousand years" is symbolic:

Then it must represent something real.

It cannot simply be reduced to nothing.

The Present Condition of the World

Let us consider again:

- The devil is still active
- Evil still exists
- The nations are still deceived
- Yet the passage teaches:

- that Satan will be boundand later finally cast into the lake of fire That has not yet occurred.

The Resurrection Not Yet Fulfilled

The Scriptures describe:

- the dead standing before Godthe sea giving up the deadall being judged according to their works
- This is not: a hidden or invisible event

  It is universal.

  And it has not yet taken place.

The Danger of This Doctrine

My brother's teaching leads to a serious conclusion:

That all prophecy has already been fulfilled.

If that is so:

- there is no future coming of Chris
- tno future resurrectionno future judgment
- And we are left with: no future hope.

The Problem of Application

If everything ended in A. D. 70, then:

- what remains for us?

  Are we:

- outside the scope of Scripture?
- living beyond its promises?
- Surely not.

The Kingdom and the End Are Not the Same

I agree that:

- the kingdom has come.
- The Scriptures clearly show that it was established.

But:

- the coming of the kingdom is not the same as the end of all things.

My brother has confused:

the beginning of the kingdomwith the end of the world

The Affirmative Still Fails

The proposition requires proof that all these events occurred in A. D. 70.

But:

- Revelation 20 contradicts that timing
- The nature of the events contradicts that claim
- The present world contradicts that conclusion

A Final Challenge

I again ask my brother:

Show us how:

- a thousand yearsthe loosing of Satanthe final judgment
- can all be fulfilled within two years— and still be faithful to the Word of God.

Conclusion

We are commanded:

"Earnestly contend for the faith once delivered unto the saints." *(Jude 3,)*

That is what I intend to do.

And until the affirmative can resolve these issues:

the proposition must be rejected.

Moderator: Time.

Thank you, and may God bless us.

- **KING**

First Affirmative — Second Night

Brethren, friends, and my esteemed opponent:

As we begin this second evening of our discussion, I would like to express my appreciation for the spirit in which this debate has thus far been conducted.

It is my sincere desire that we continue:

- in fairness
- in honesty
- and in a genuine pursuit of truth

A Brief Review

Last evening, we addressed:

- the nature of prophetic language
- the significance of time statements
- and the question of the "thousand years"
- My brother has continued to press the idea that these matters must be

understood in a literal and extended sense. Tonight, I wish to focus more directly upon: the **coming of Christ** the **end of the world** and the **judgment**

The Importance of Time Statements

Let me begin again with what I believe to be fundamental.

The Scriptures repeatedly declare that these events were:

- "at hand"
- "near"
- "shortly to come to pass"
- These expressions are not ambiguous. They were written: to people who were living at that time.

The Meaning of "At Hand"

When John the Baptist said:

"The kingdom of heaven is at hand"

he did not mean:

thousands of years in the future

He meant:

- it was near — about to be realised.

The Same Language Applied to the Coming

The same language is used concerning:

- the coming of Christ
- the judgment
- the end
- Therefore, we must interpret these consistently.

The Immediacy of Fulfilment

The book of Revelation opens with the declaration:

- "Things which must shortly come to pass."
- And it closes with the affirmation:
- "Behold, I come quickly."

These statements define the time frame.

The Audience Relevance

These words were written:

- to first-century believers
- They were not written to create expectations thousands of years removed from their own lives.

The Coming of Christ

Now let us consider:

the coming of Christ.

The Scriptures speak of His coming in different ways:

- in judgment
- in kingdom power
- in redemptive fulfilment
- Not every reference to His coming refers to the same event.

Judgment Language in Scripture

Throughout the Old Testament, God is said to "come" in judgment:

- upon nationsupon cities
- upon covenant people

- Yet these were not physical descents visible to the entire world. They were: acts of divine judgment in history.

The Coming in A. D. 70

We affirm that:

- Christ came in judgment upon Jerusalem in A. D. 70.

This was:

- the end of the Jewish age
- the fulfillment of covenantal prophecy
- the vindication of His kingdom

The End of the World

The phrase "end of the world" must be understood properly.

The word translated "world" often refers to:

- an age a system an order
- Not necessarily the physical universe.

The End of the Age

What ended in A. D. 70 was:

- the Jewish age
- the temple system
- the sacrificial order
- the old covenant structure
- This is what Jesus referred to in His discourse.

The Judgment

The judgment associated with this event was:

- covenantal judgment

It was directed:

- against a people
- against a systemagainst a rejected Messiah

The Harmony of the Teaching

When we understand:

- the nature of prophetic language
- the meaning of time statements
- and the historical contextThen the Scriptures speak with one voice.

Addressing the Objection

My brother continues to appeal to Revelation 20.

But I must again emphasise:

- One symbolic passage cannot overturn the clear and repeated declarations of imminence found throughout Scripture.

The Responsibility of Interpretation

We must not:

- impose modern assumptions
- or force literal frameworks
- upon texts that were written in symbolic and covenantal language.

Final Appeal

Therefore, I urge:

- that we respect the time indicators given by inspiration
- that we interpret Scripture consistently

- and that we recognise the fulfilment that has already taken place

Conclusion

The coming of Christ, the judgment, and the end of the age:

- were not distant events

They were:

- near imminent and fulfilled within the time declared

Moderator: Time.

- **KING**

Second Affirmative — Second Night

Brethren, friends, and my respected opponent:

In this second affirmative, I wish to respond directly to the points raised by my brother in his first negative this evening.

The Misunderstanding of Time Statements

My brother suggests that expressions such as:

- "at hand""near""shortly to come to pass"do not necessarily indicate immediacy. But I must insist:
- If these words do not mean what they plainly say, then language itself loses its meaning.

The Integrity of Language

When the Holy Spirit declares that something is:

- "shortly to come to pass" we are not at liberty to extend that:
- hundreds
- or thousands of years

- into the future.

To do so is to:

- reinterpret plain language to fit a theory.

Audience Relevance

These statements were written:

- to living, first-century believers.

They were not written to:

- create expectations for people thousands of years removed from that time.

The Problem of Delay

If the events in question were not fulfilled within that generation, then:

- those statements would have been misleading.

But the Scriptures do not mislead.

The Coming of Christ Revisited

My brother has suggested that there are different "comings" of Christ:

- one in judgment
- and another in the future

But we must ask:

- where does the Scripture clearly separate these as distinct future events?

The language used is consistent:

- the coming

- the judgment
- the endare presented together.

The Nature of Judgment

Judgment in Scripture is often:

- historical
- covenantal
- directed toward a specific peopleGod has repeatedly "come" in judgment:
- upon Egypt
- upon Babylon
- upon Jerusalem
- These were real comings: but not physical descents visible to all mankind.

The Judgment of A. D. 70

We affirm that:

- the destruction of Jerusalem in A. D. 70

was:

- a divine judgmenta covenantal conclusionthe end of the Jewish age

The "End of the World"

My brother insists that this refers to the destruction of the physical universe.

But the term "world" often refers to:

- an age or order

The question, therefore, is not:

- whether something ended

But:

- what ended.

The End of the Jewish Age

The system that ended in A. D. 70 included:

- the temple
- the priest hood
- the sacrificial system
- This was: the end of an age

The Resurrection

My brother continues to insist upon a universal, physical resurrection.

But we must examine:

- the nature of resurrection language in Scripture.

It is not always:

- physical

It can be:

- spiritual
- covenantal
- representative

The Scope of Fulfilment

The events associated with the coming of Christ were:

- fulfilled within the framework of redemption history
- not postponed indefinitely into the future.

The Consistency of Scripture

We must interpret:

- symbolic passages in light of clear statements
- not the reverse.

The Present World

My brother asks:

- why evil still exists
- But this assumes that:
- judgment must immediately eliminate all evil from the world.

  That assumption is not established.

Final Appeal

Therefore, I urge:

- that we respect the time statements of Scripture
- that we interpret prophetic language properly
- and that we recognise the fulfilment that has taken place

Conclusion

The coming of Christ, the judgment, and the end:

- were not distant events

  They were:

- near imminent and fulfilled as declared

  Moderator: Time.

- **NICHOLS**

Second Negative — Second Night

Moderators, brethren, ladies and gentlemen:

I rise again to continue the negative of this proposition and to respond to the statements made by my brother in his second affirmative this evening.

The Central Dispute Continues

My brother returns again to what he calls the "time statements" of Scripture, insisting that expressions such as:

- "at hand""near""shortly to come to pass"must confine all fulfilment to the first century. But I must again point out: This is an assumption — not a demonstrated conclusion.

The Meaning of Prophetic Language

Prophetic language often speaks:

- with urgency
- with certainty
- with immediacy of purpose
- But that does not require: that every event described is completed at once.

The Problem of Over-Literal Time

My brother objects to a literal reading of the "thousand years," yet he insists on an absolutely literal interpretation of:

- "at hand""shortly"
- This creates an imbalance. If one is to be interpreted with flexibility, so must the other.

The Scope of the Events

We are not dealing with minor matters.

We are dealing with:

- the resurrection of all the dead
- the judgment of all mankind
- the final end of the world
- These are not: small, local, or hidden events

They are universal.

The Resurrection Still Future

The Scriptures describe:

- all the dead rising
- all standing before God
- all being judgedThis has not yet taken place. Therefore, it cannot be confined to A. D. 70.

The Judgment of All Men

We are told plainly:

"We must all appear before the judgment seat of Christ."

This includes:

every personevery generationNot merely those living in Jerusalem in the first century.

The Problem with A. D. 70

My brother places:

- the coming
- the resurrection

- the judgmentall in A. D. 70. But I ask again: Where is the evidence of such universal events occurring at that time?

The Present World Still Stands

Let us observe what is plainly before us:

- The world continues
- Humanity continues
- Death continuesIf the end of all things has already occurred: why do these things remain?

The End of the World

My brother says this refers only to the end of the Jewish age.

But the Scriptures describe:

the passing of heaven and earththe dissolution of all thingsThis language cannot be reduced to: the fall of a single city.

The Danger of This Interpretation

If all prophecy was fulfilled in A. D. 70, then:

- there is no future resurrectionno future judgmentno future coming of Christ
- This removes:
- the hope of the Christian faith.

The Burden Still Unmet

The affirmative must prove that:

- all these events occurred
- within that time frame
- in the manner described by Scripture

- But this has not been done.

A Direct Appeal

I ask my brother plainly:

Are we now living:

- after the resurrection?
- after the judgment?
- after the end of the world?
- If so: Where is the evidence?

Conclusion

We must hold to:

- the full teaching of Scripture
- Not a partial interpretation built upon selective passages.

Until the affirmative can:

- reconcile all passages
- explain the universal scope of these event
- sand account for present reality the proposition must be rejected.

Moderator: Time.

Thank you.

- **NICHOLS**

Second Negative — Second Night

Moderators, brethren, ladies and gentlemen:

I rise again to continue the negative of this proposition and to respond to the statements made by my brother in his second affirmative

this evening.

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My brother returns again to what he calls the "time statements" of Scripture, insisting that expressions such as:

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  This includes:

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- the judgment
- all in A. D. 70. But I ask again: Where is the evidence of such universal events occurring at that time?

The Present World Still Stands

Let us observe what is plainly before us:

- The world continues
- Humanity continues
- Death continues
- If the end of all things has already occurred: why do these things remain?

The End of the World

My brother says this refers only to the end of the Jewish age.

But the Scriptures describe:

- the passing of heaven and earth
- the dissolution of all things
- This language cannot be reduced to:
- the fall of a single city.

The Danger of This Interpretation

If all prophecy was fulfilled in A. D. 70, then:

- there is no future resurrection
- no future judgment
- no future coming of Christ
- This removes: the hope of the Christian faith.

The Burden Still Unmet

The affirmative must prove that:

- all these events occurred
- within that time frame

- in the manner described by Scripture
- But this has not been done.

A Direct Appeal

I ask my brother plainly:

- Are we now living:
- after the resurrection?
- after the judgment?
- after the end of the world?
- If so: Where is the evidence?

Conclusion

We must hold to:

- the full teaching of Scripture
- Not a partial interpretation built upon selective passages.
- Until the affirmative can:
- reconcile all passages
- explain the universal scope of these events
- and account for present reality the proposition must be rejected.

Moderator: Time.

Thank you.

- **NICHOLS**

Third Negative — Second Night

Moderators, brethren, ladies and gentlemen:

I now rise to deliver the final negative for this evening, and to

respond to the statements made by my brother in his third affirmative.

The Issue Remains Unanswered

My brother has again appealed to:

- symbolic language
- covenantal interpretation
- and time statements
- But I must point out:
- The central difficulty has not been resolved.

The Scope of the Proposition

Let us remember what is being affirmed.

The proposition states that in A. D. 70:

- Christ came
- the resurrection occurred
- the judgment took place
- the world ended
- This is not: a small claim
- It is a comprehensive one.

The Resurrection Still Future

The Scriptures describe the resurrection as:

- involving all the dead
- occurring at the coming of the Lord
- followed by judgment
- This has not yet taken place. Therefore, it cannot be confined to A. D. 70.

The Judgment Not Yet Executed

We are told:

- all shall stand before Godall shall be judged
- This includes: every generation

Yet my brother says this happened:

before most of us were even born.

The Problem of Present Reality

Let us consider again:

- Death continues
- Sin continues
- The world continues
- If the end of all things has already occurred:
- why do these things remain?

The Misuse of Symbolism

My brother appeals to symbolism to explain away the difficulty.

But symbolism does not:

- eliminate reality
- It represents reality.

If the resurrection is symbolic:

- what reality does it represent?

The Thousand Years Still Stand

Revelation 20 still presents:

- a period of duration

- a sequence of events
- a final judgment
- This cannot be reduced to:
- a two-year period.

The Danger of This Doctrine

If all prophecy was fulfilled in A. D. 70, then:

- there is no future coming of Christ
- no future resurrection
- no future judgment
- This leaves:
- no future hope.

The Application of Scripture

If everything ended in A. D. 70:

- how does Scripture apply to us today?

Are we:

- outside its promises?
- beyond its warnings?
- Surely not.

A Direct Question

I ask my brother plainly:

Are we now living:

- after the resurrection?
- after the judgment?
- after the end of the world?

- If so: where is the evidence?

The Affirmative Still Unproven

The affirmative must demonstrate:

- that these events occurred
- in the manner described
- within the time claimed
- But this has not been done.

Conclusion

We must stand upon:

- the full teaching of Scripture

  Not a theory that:

- contradicts its plain statements
- and conflicts with present reality

  Until these matters are resolved:

- the proposition must be rejected.

  Moderator: Time.

  Thank you.

- **NICHOLS**

First Affirmative — Third Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

As we begin this third evening of our discussion, I take the affirmative side of the next proposition before us.

I trust that we shall continue:

- with fairness, with honesty, and with a sincere desire to understand the truth of God's Word.

A Change in Position

In the previous discussions, I have opposed my brother's proposition.

Tonight, I take the affirmative and undertake to establish the truth of the position now before us.

The Importance of Clarity

In approaching this subject, it is essential that we proceed:

- carefully
- scripturally
- and without assumption
- We must not:impose ideas upon the text
- nor interpret Scripture to suit a theory

The Nature of the Issue

We are dealing with matters of the greatest importance:

- the coming of Christ
- the resurrection of the dead
- the judgment
- and the end of the worldThese are not: minor doctrines

They are central to the Christian faith.

The Affirmative Position

I affirm that:

- the coming of Christ
- the resurrection
- the judgment
- and the end of the world
- are yet future events.

They have not been fulfilled in A. D. 70.

The Test of Scripture

Our task is simple:

What do the Scriptures teach?

Not:

- what we suppose
- not what we preferBut:
- what the Word of God plainly declares.

The Resurrection Defined

The Scriptures describe the resurrection as:

- the raising of the dead
- the restoration of life
- the standing of all before God
- This is not: a figurative or hidden event

It is:

- real and universal.

The Judgment to Come

We are told:

- "We must all appear before the judgment seat of Christ."

This includes:

- every individual
- every generation
- This judgment has not yet occurred.

The Coming of Christ

The Scriptures speak of Christ's coming as:

- visible
- decisive
- final
- It is not limited to: a local event in Jerusalem

It is:

- universal in scope.

The End of the World

The end spoken of in Scripture involves:

- the passing away of heaven and earth
- the dissolution of all things
- the final state of mankind
- This cannot be reduced to:
- the fall of Jerusalem alone.

The Problem with A. D. 70

My brother places all these events in A. D. 70.

But I must insist:

- The evidence does not support that conclusion.
- The events described in Scripture:
- did not occurin the manner describednor on the scale required

The Present World Testifies

Let us observe plainly:

- People continue to live
- People continue to die
- Evil continues to exist
- If the end has already come:
- why does the world remain as it is?

The Hope of the Gospel

The Christian faith rests upon:

- the future coming of Christ
- the resurrection of the dead
- the final judgment
- If these are removed:
- the hope of the gospel is removed.

Conclusion

Therefore, I affirm:

- that these events are still future
- that they have not been fulfilled in A. D. 70
- and that the Scriptures clearly teach this

Moderator: Time.

- **KING**

First Negative — Third Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

I now take the negative of the proposition before us this evening, and I shall endeavour to respond directly to the arguments presented by my brother in his first affirmative.

Clarifying the Issue

My brother has affirmed that:

- the coming of Christ
- the resurrection of the dead
- the judgment
- and the end of the world
- are all future events. But I must challenge this position at its foundation.

The Role of Time Statements

Once again, we are brought back to the matter of:

- time statements
- audience relevance
- and the integrity of language
- The Scriptures repeatedly declare:
- that these things were near
- that they were at hand
- that they would shortly come to pass
- These statements cannot be ignored.

The Meaning of Imminence

When the inspired writers spoke of these events as being:

- near
- they were not speaking in vague or indefinite terms.

They were addressing:

- people living at that time

The Problem with a Future-Only View

If these events are still future, then:

- those time statements lose their meaning.

Would God declare something to be:

- near
- shortly to come to pass
- and then delay it for thousands of years? That would not be consistent with truth.

The Nature of the Resurrection

My brother insists that the resurrection must be:

- physical universal visible

But we must examine whether this assumption is justified.

Scripture speaks of resurrection in multiple ways:

- spiritual resurrection
- covenantal transition
- deliverance from death
- It is not always limited to:
- physical bodies rising from graves.

The Judgment Reconsidered

The same applies to judgment.

Judgment in Scripture is often:

- historical
- covenantal
- directed toward a specific people
- God has judged nations before:
- Egypt
- Babylon
- Israel
- These were real judgments:
- yet not the final end of the physical world.

The Coming of Christ

My brother describes the coming of Christ as:

- a single, future, universal event.

But the Scriptures present the coming of Christ in different contexts:

- in judgmentin kingdom authority
- in redemptive fulfilment
- The coming associated with A. D. 70 was:
- a coming in judgment upon Jerusalem.

The End of the World

The phrase “end of the world” must be understood in context.

The word translated “world” often refers to:

- an age

What ended in A. D. 70 was:

- the Jewish age the old covenant system

The Destruction of Jerusalem

This event marked:

- the end of the temple systemthe end of the sacrificial order
- the conclusion of the old covenant age
- It was: a decisive moment in redemptive history.

The Present World Explained

My brother appeals to the present condition of the world as evidence that the end has not come.

But this assumes:

- that the “end” refers to the physical universe.

That has not been proven.

The Consistency of Scripture

We must interpret:

- symbolic passages properly
- time statements honestly
- and Scripture consistently
- We cannot: ignore clear time indicators in favour of assumed literal frameworks.

The Affirmative Unproven

My brother has asserted that these events are still future.

But he has not explained:

- how this aligns with the repeated declarations of imminence in Scripture.

Conclusion

Therefore, I maintain:

- that the time statements stand
- that the events were near
- and that they were fulfilled within the time declared
- **Moderator: Time.**

- **NICHOLS**

Second Affirmative — Third Night

Moderators, brethren, ladies and gentlemen, and my respected opponent:

I rise again to continue the affirmative of this proposition, and to respond to the statements made by my brother in his first negative.

Returning to the Core Claim

The issue before us remains clear.

I affirm that:

- the coming of Christ
- the resurrection of the dead
- the judgment
- and the end of the world
- are yet future.

My brother denies this.

The Use of Time Statements

My brother continues to rely heavily upon:

- “at hand”
- “near”“shortly to come to pass”
- But I must again point out:
- These expressions do not require immediate and total fulfilment of all things described.

The Beginning vs the Completion

There is a difference between:

- the beginning of fulfilment
- and the completion of fulfilment
- Many things began in the first century:
- but were not completed then.

The Kingdom as an Example

The kingdom was said to be:

“at hand”

And indeed, it came.

But its influence and scope:

- extend beyond that initial moment.

The Nature of the Resurrection

My brother has suggested that the resurrection may be:

- spiritual
- symbolic

- covenantal
- But the Scriptures describe it as: the raising of the dead

  Not merely a change in covenantal standing.

The Universality of the Resurrection

We are told that:

- all the dead shall riseall shall stand before God
- This is not: limited to one nation or one period

  It is universal.

The Judgment of All Mankind

The judgment described in Scripture includes:

- every individual
- every generation
- This has not yet occurred. Therefore, it cannot be confined to A. D. 70.

The Coming of Christ

My brother speaks of a "coming" in judgment upon Jerusalem.

I do not deny that God judges nations.

But the coming of Christ described in Scripture is:

- final visible universal
- It is not limited to:
- a local historical event.

The End of the World

The Scriptures describe:

- the passing away of heaven and earth
- the dissolution of all things
- This cannot be reduced to:
- the fall of Jerusalem.

The Present World Still Stands

Let us again consider:

The earth continuesHumanity continuesDeath continuesIf the end has already occurred: why do these things remain?

The Hope of the Gospel

The gospel promises:

- the return of Christ
- the resurrection
- the final judgment
- If these are already past:
- then the hope of the gospel is removed.

The Affirmative Still Lacking

My brother has not demonstrated:

- that these events occurred in A. D. 70
- in the manner described by Scriptureor on the scale required

A Direct Question

I ask again:

Are we now living:

- after the resurrection?

- after the judgment?
- after the end of the world?
- If so: where is the evidence?

Conclusion

Therefore, I affirm:

- that these events are still future
- that they have not yet been fulfilled
- and that the Scriptures clearly teach this

Moderator: Time.

KING

Second Negative — Third Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

I rise again to continue the negative of the proposition, and to respond to the statements made by my brother in his second affirmative.

The Central Difference

The issue between us is now very clear.

My brother affirms that:

- the coming of Christ
- the resurrection
- the judgment
- and the end
- are still future.

I deny that. I affirm that these were: fulfilled within the time frame

declared in Scripture.

The Continued Appeal to Time Statements

My brother attempts to weaken the force of the time statements:

- “at hand”
- “near”
- “shortly to come to pass”
- But these expressions remain: plain definite and binding

The Integrity of Language (Revisited)

If these statements do not mean what they say, then:

- we are left without any reliable measure of time in Scripture.

Would the Spirit say:

- “shortly”
- “near”
- and then intend:
- thousands of years?

That would not be reasonable.

Beginning vs Completion

My brother suggests that fulfilment began in the first century but was not completed.

But the Scriptures do not present these events in that way.

They present them as:

- imminent and decisive

The Nature of the Resurrection

My brother insists upon a physical resurrection of all men.

But we must again ask:

- Is that the only way resurrection language is used?

Scripture speaks of:

- being raised from death
- passing from death unto life
- being made alive

These are not always physical events.

Covenant and Redemptive Transition

The events under discussion are tied to:

- a transition
- from the old covenant
- to the new

This transition reached its climax: in A. D. 70.

The Judgment of That Age

The judgment associated with this transition was:

- directed toward the Jewish system
- its temple
- its priesthood
- its covenant structure
- This was: a real and decisive judgment.

The "End" Defined

The “end” must be understood as:

- the end of an age
- not the end of the physical universe.

The Use of Universal Language

My brother points to:

- universal language
- all-inclusive expressions

But Scripture often uses such language:

in a representative or covenantal sense

This is consistent throughout the Bible.

The Present World

My brother appeals again to the present world.

But this assumes that:

- the end must eliminate all present conditions immediately.

That assumption is not supported.

The Scope of Fulfilment

The fulfilment we affirm is:

- redemptive covenantal historical

It is not:

- the destruction of physical existence

The Affirmative Still Dependent on Assumption

My brother's position depends upon:

- assuming a literal frameworkassuming a future-only interpretation
- assuming a universal physical event
- But these assumptions have not been proven.

The Consistency of Scripture

We must interpret Scripture:

- consistentlycontextuallyand in harmony with its time indicators

Conclusion

Therefore, I maintain:

- that the time statements stand
- that the events were imminent
- and that they were fulfilled within the time declared

Moderator: Time.

- **NICHOLS**

Third Affirmative — Third Night

Moderators, brethren, ladies and gentlemen, and my respected opponent:

I now rise to present the final affirmative for this evening, and to conclude my side of the proposition before us.

The Issue Clearly Defined

The matter before us has now been thoroughly discussed.

I affirm that:

- the coming of Christthe resurrection of the deadthe judgment
- and the end of the worldare yet future. My brother denies this and places all these events in A. D. 70.

The Weight of the Proposition

Let us not forget the magnitude of what is being claimed.

This proposition requires that:

- every man has already been judged
- every resurrection has already occurred
- the end of the world is already past And that all of this happened before most of us were born.

The Problem of Reality

We must deal with what is plainly before us:

- People continue to die
- Sin continues to exist
- The world continues
- If the end has already occurred: why do these things remain?

The Resurrection Still Future

The Scriptures describe:

- the dead being raised
- all standing before God
- all being judged
- This is: universal

It has not yet happened.

The Judgment Still Future

We are told:

- "We must all appear before the judgment seat of Christ."

This includes:

- every person
- every generation
- This has not yet occurred.

The Coming of Christ

The coming of Christ is described as:

- final
- visible
- decisive
- It is not: a limited historical event in Jerusalem

The End of the World

The Scriptures speak of:

- the passing away of heaven and earth
- the dissolution of all things
- This cannot be reduced to: the fall of Jerusalem alone.

The Misuse of Symbolism

My brother has relied heavily upon symbolic interpretation.

But symbolism does not:

- remove reality
- It represents reality.
- If the resurrection is symbolic:

- what reality does it represent?

The Time Statements Reconsidered

We have heard much about:

- "at hand"
- "near"
- "shortly"
- But these expressions must be understood in harmony with: the full teaching of Scripture

They cannot be used to override:

- clear descriptions of future events

The Hope of the Gospel

The Christian faith rests upon:

- the return of Christ
- the resurrection
- the judgment
- If these are already past:
- the hope of the gospel is removed.

The Affirmative Stands

I affirm:

- that these events are still future
- that they have not been fulfilled in A. D. 70
- and that the Scriptures clearly teach this

Final Appeal

I urge:

- that we accept the plain teaching of Scripture
- that we do not force interpretations upon itand that we hold fast to the hope set before us

Conclusion

Therefore, I stand upon:

- the clear and consistent teaching of the Word of God

That:

- Christ is yet to come
- the dead are yet to be raised
- the judgment is yet to occurand the end is yet to come

Moderator: Time.

Thank you, and may God bless us all.

- **KING**

Third Negative — Third Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

I now rise to deliver the final negative for this evening, and to respond to the arguments presented by my brother in his third affirmative.

The Issue at Its Core

The issue between us has now been clearly drawn.

My brother affirms that:

- the coming of Christ

- the resurrection
- the judgment
- and the end
- are still future.

I deny that, and affirm that these were fulfilled within the time declared in Scripture.

The Weight of Time Statements

Once again, we must return to the time statements:

- "at hand"
- "near"
- "shortly to come to pass"
- These expressions are not incidental. They define the time frame.

The Integrity of Divine Communication

Would God declare to His people:

- that events were near
- that they would shortly come to pass
- and then delay them for thousands of years? That would undermine the clarity and trustworthiness of Scripture.

The Misunderstanding of Scope

My brother insists that these events must be:

- universal in a physical sense

But Scripture often uses universal language:

- in a covenantal and representative sense

This is consistent with the way God has dealt with nations

throughout history.

The Nature of the Resurrection

The resurrection language must be understood within its context.

It is not always:

- physical in the same sense

It can refer to:

- transition
- restoration
- new life within a covenant framework

The Judgment of A. D. 70

The judgment associated with A. D. 70 was:

- real decisive covenantal
- It marked:
- the end of the old system
- the vindication of Christ
- the establishment of the new order

The End Defined

The "end" under consideration is:

- the end of an age
- not the end of the physical universe.

The Present World Misunderstood

My brother appeals to the present condition of the world as evidence that the end has not come.

But this assumes:

- that the end must eliminate all present conditions immediately.

That assumption has not been established.

The Fulfilment Framework

The events under discussion belong to:

- redemptive history

They mark:

the transition from old covenant to newthe completion of prophetic expectation

The Affirmative's Assumptions

My brother's argument depends upon:

- a literal frameworka future-only interpretation
- a universal physical application

But these are assumptions:

- not demonstrated necessities.

The Consistency of Scripture

We must interpret Scripture:

- in harmony with its time statements
- in light of its symbolic language
- and within its historical context

Final Clarification

We do not deny:

- the reality of Christ's reign
- the reality of judgment
- the reality of resurrection
- We affirm: that these have been fulfilled within the time declared.

Conclusion

Therefore:

- the time statements stand the symbolic language must be properly understoodand the fulfilment must be recognised
- The events in question were: near imminent and fulfilled

Moderator: Time.

- **NICHOLS**

First Affirmative — Fourth Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

As we enter this final evening of our discussion, I rise once more to affirm the proposition before us.

I trust that what has been said in the previous nights has been considered carefully, and that we may now bring these matters to a clear and sound conclusion.

The Importance of the Final Discussion

This evening is of particular importance.

We are not merely repeating arguments.

We are bringing them to their final test.

The question is not:

who has spoken mostor who has argued most stronglyBut: What do the Scriptures truly teach?

The Proposition Restated

I affirm that:

- the coming of Christ
- the resurrection of the dead
- the judgment
- and the end of the worldare yet future. They have not been fulfilled in A. D. 70.

The Weight of the Claim

My brother's position requires that:

- the resurrection is past
- the judgment is past
- the end of the world is past And that all of this occurred nearly two thousand years ago.

The Test of Reality

Let us again consider what is plainly before us:

- People continue to live
- People continue to die
- Sin continues to exist
- If the end has already occurred: why does the world remain as it is?

The Resurrection Still Future

The Scriptures describe:

- the dead being raised
- all standing before God
- all being judged
- This is: universal

It has not yet occurred.

The Judgment Still Future

We are told:

- "We must all appear before the judgment seat of Christ."

This includes:

- every individual
- every generation
- This has not yet taken place.

The Coming of Christ

The coming of Christ is described as:

- visible
- final
- decisive
- It is not: a limited historical event confined to Jerusalem.

The End of the World

The Scriptures speak of:

- the passing away of heaven and earth
- the dissolution of all things
- This cannot be reduced to: the fall of Jerusalem.

The Use of Symbolism

My brother has relied heavily upon symbolic interpretation.

But symbolism does not:

- remove reality
- It represents reality.
- If these events are symbolic:
- what reality do they represent?

The Time Statements

We have heard much about:

- “at hand”
- “near”
- “shortly”
- But these expressions must be understood in harmony with:
- the full teaching of Scripture

They cannot be used to overturn:

- clear descriptions of future events

The Hope of the Gospel

The Christian faith rests upon:

- the return of Christ
- the resurrection of the dead
- the judgment
- If these are already past: the hope of the gospel is removed.

Final Appeal

I urge all who hear:

- to consider the full weight of Scripture
- to examine these matters carefully
- and to hold fast to the truth

Conclusion

Therefore, I affirm:

- that these events are still future
- that they have not been fulfilled in A. D. 70

and that the Scriptures clearly teach this

Moderator: Time.

- **KING**

First Negative — Fourth Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

As we enter this final evening of our discussion, I rise to present the negative of the proposition before us, and to respond to the statements made by my brother in his first affirmative.

The Issue Before Us

My brother has again affirmed that:

- the coming of Christthe resurrection
- the judgmentand the endare yet future.

I deny that. I affirm that these were fulfilled within the time declared in Scripture.

The Final Appeal to Time Statements

At this stage in the discussion, the matter returns once more to the time statements:

- "at hand"
- "near"
- "shortly to come to pass"
- These are not incidental phrases. They are central to the interpretation.

The Integrity of Scripture

If these expressions do not mean what they say, then:

- the clarity of Scripture is undermined.

Would God declare:

- that events were nearthat they would shortly come to pass
- and then delay them for thousands of years?

That would not be consistent with truth.

The Problem with the Future-Only View

My brother's position requires that:

- these time statements be reinterpreted
- to mean something other than what they plainly express.

But this approach:

- removes the natural meaning of language.

The Nature of the Events

The events under discussion must be understood within their proper framework.

They are:

- redemptive covenantal historical

They mark:

- the transition from the old covenant
- to the new

The Judgment of A. D. 70

The destruction of Jerusalem in A. D. 70 was:

- a real judgment
- a decisive event
- the end of a covenantal system
- This was: the fulfilment of prophetic expectation.

The Meaning of "End"

The "end" referred to in Scripture is:

- the end of an age
- not the end of the physical universe.

The Resurrection Reconsidered

My brother continues to insist upon a physical, universal resurrection.

But Scripture uses resurrection language:

- in different ways
- in different contexts
- We must not assume that every reference is:
- physical in the same sense.

The Use of Universal Language

The Scriptures often speak in universal terms.

But such language is frequently:

- representative covenantal
- and must be understood accordingly.

The Present World

My brother appeals to the present condition of the world.

But again, this assumes that:

- the end must eliminate all present conditions immediately.

That assumption has not been proven.

The Consistency of Interpretation

We must interpret Scripture:

- in harmony with its time statements
- in light of its symbolic language
- and within its historical context

The Affirmative Still Unproven

My brother has affirmed that these events are still future.

But he has not explained:

- how this aligns with the repeated declarations of imminence in Scripture.

Final Clarification

We do not deny:

- the reality of Christ's reign

- the reality of judgment
- the reality of resurrection
- We affirm: that these were fulfilled within the time declared.

Conclusion

Therefore:

- the time statements stand the fulfilment has occurredand the proposition must be denied

Moderator: Time.

- **NICHOLS**

Second Affirmative — Fourth Night

Moderators, brethren, ladies and gentlemen, and my respected opponent:

I rise again to continue the affirmative of the proposition before us, and to respond to the statements made by my brother in his first negative this evening.

The Issue Now at Its Final Stage

We have now reached the closing phase of this discussion.

The positions are clear.

I affirm that:

- the coming of Christthe resurrection of the dead
- the judgmentand the end of the worl
- are yet future.

My brother denies this and places all these events in A. D. 70.

The Continued Appeal to Time Statements

My brother again returns to:

- “at hand”
- “near”
- “shortly to come to pass”
- as though these expressions settle the matter. But I must insist:
- They do not.

The Meaning of Prophetic Language

These expressions must be understood:

- in harmony with the whole of Scripture

They may indicate:

- certainty
- nearness in God’s plan
- the beginning of fulfilment

But they do not require: that every event is completed immediately.

The Scope of the Events

The events under discussion are:

- universal
- final
- comprehensive

They include:

- all the deadall mankind
- all creation
- This cannot be limited to:

- a local historical event in Jerusalem.

The Resurrection Still Future

The Scriptures describe:

- the dead rising
- the sea giving up the dead
- all standing before God

This is not:

symbolic in the sense suggested

It is:

- real and universal

The Judgment Still Future

We are told plainly:

"We must all appear before the judgment seat of Christ."

- This includes:
- every individual
- every generation
- This has not yet taken place.

The Coming of Christ

The coming of Christ is described as:

- visible
- final
- decisive

It is not:

- confined to the destruction of Jerusalem

The End of the World

The Scriptures speak of:

- the passing away of heaven and earth
- the dissolution of all things

This cannot be reduced to: the fall of Jerusalem.

The Problem with A. D. 70

My brother's position requires that:

- all these events occurred
- within a two-year period
- nearly two thousand years ago
- But the evidence does not support this.

The Present World Still Stands

We must deal with reality:

- the world continues
- humanity continues
- death continues

If the end has already occurred: why do these things remain?

The Hope of the Gospel

- The gospel promises:
- the return of Christ
- the resurrection
- the judgment

If these are already past: the hope of the gospel is removed.

Final Appeal

I urge all who hear:

- to consider the full teaching of Scripture
- to examine these matters carefully
- and to hold fast to the truth

Conclusion

Therefore, I affirm:

- that these events are still future
- that they have not been fulfilled in A. D. 70
- and that the Scriptures clearly teach this

Moderator: Time.

- **KING**

Second Negative — Fourth Night

Brethren, Moderators, Ladies and Gentlemen, and my respected opponent:

I rise again to continue the negative of the proposition before us, and to respond to the statements made by my brother in his second affirmative.

The Issue in Its Final Form

We have now reached the closing stage of this discussion.

The issue is clear.

My brother affirms that:

- the coming of Christ
- the resurrection
- the judgment
- and the end
- are still future.
- I deny that. I affirm that these were fulfilled within the time declared in Scripture.

The Continued Appeal to Time Statements

Once again, I must emphasise:

- “at hand”“near”“shortly to come to pass”
- These are not incidental expressions. They are the foundation of the time frame.

The Integrity of Language

If these expressions do not mean what they say, then:

- language itself
- loses its meaning.

Would the Spirit declare:

- that something is near
- that it will shortly come to pass
- and then intend: thousands of years?

That would not be consistent with truth.

The Problem with Reinterpretation

My brother attempts to reinterpret these expressions to allow for a future fulfilment.

But this approach:

- removes their natural meaning
- and replaces it with assumption.

The Nature of the Events

The events under discussion belong to:

- redemptive history

They mark:

- the transition from the old covenant
- to the new

The Fulfilment in A. D. 70

The destruction of Jerusalem in A. D. 70 was:

- a real judgment
- a decisive conclusion
- the end of a covenantal system
- This was: the fulfilment of prophetic expectation.

The Meaning of "End"

The "end" referred to in Scripture is:

- the end of an age
- not the end of the physical universe.

The Resurrection Revisited

My brother insists upon a physical, universal resurrection.

But Scripture uses resurrection language:

- in different contexts
- with different meanings

We must interpret it:

- in light of its context.

The Use of Universal Language

The Scriptures often speak in universal terms.

But such language is frequently:

- covenantal representative
- and must be understood accordingly.

The Present World

My brother appeals once more to the present condition of the world.

But this assumes:

- that the end must eliminate all present conditions immediately.

That assumption has not been established.

The Consistency of Scripture

We must interpret Scripture:

- in harmony with its time statementsin light of its symbolic language
- and within its historical setting

The Affirmative Still Unresolved

My brother has not shown:

- how his position can be reconciled with the repeated declarations of imminence in Scripture.

Final Clarification

We do not deny:

- the reality of Christ's reign
- the reality of judgment
- the reality of resurrection
- We affirm: that these were fulfilled within the time declared.

Conclusion

Therefore:

- the time statements stand the fulfilment has occurredand the proposition must be denied

Moderator: Time.

- **NICHOLS**

Third Affirmative — Fourth Night

Moderators, brethren, ladies and gentlemen, and my respected opponent:

I now rise to deliver the final speech of this discussion, and to conclude the affirmative of the proposition before us.

The Final Issue

We have now come to the end of this debate.

The issue has been fully presented.

I affirm that:

- the coming of Christ
- the resurrection of the dead

- the judgment
- and the end of the world
- are yet future. My brother denies this and places all these events in A.D. 70.

The Weight of the Claim

Let us consider once more what is required by my brother's position.

He must maintain that:

- the resurrection has already occurred
- the judgment has already taken place
- the end of the world is already past and that all of this happened nearly two thousand years ago.

The Test of Reality

We must deal with what is plainly before us:

- People are still living
- People are still dying
- Sin still exists
- The world continues
- If the end has already come: why do these things remain?

The Resurrection Still Future

The Scriptures describe:

- the dead being raised
- all standing before Godall being judged
- This is: universal final and yet to occur

The Judgment Still Future

We are told plainly:

- "We must all appear before the judgment seat of Christ."

  This includes:

- every person every generation. This has not yet taken place.

The Coming of Christ

The coming of Christ is described as:

- visible decisive final
- It is not: a limited historical event confined to Jerusalem

The End of the World

The Scriptures speak of:

- the passing away of heaven and earththe dissolution of all things
- This cannot be reduced to: the fall of Jerusalem.

The Problem with the Opposing View

My brother's position depends upon:

- reinterpreting plain language
- redefining key terms
- and limiting universal events
- This leads to conclusions that: conflict with both Scripture and reality.

The Time Statements Revisited

We have heard much about:

- "at hand"
- "near"
- "shortly"

- But these expressions must be understood: in harmony with the full teaching of Scripture

  They do not override:

- clear descriptions of future events

The Hope of the Gospel

The Christian faith rests upon:

- the return of Christt
- he resurrection of the dead
- the final judgment
- If these are already past: the hope of the gospel is removed.

Final Appeal

I urge all who have listened:

- to consider carefully what has been said
- to examine the Scriptures
- and to hold fast to the truth

Conclusion

Therefore, I affirm:

- that Christ is yet to come
- that the dead are yet to be raised
- that the judgment is yet to occur
- and that the end is yet to come
- **Moderator: Time.**